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ABSTRACT

This illustrated reader contains a Passamaquoddy version of a traditional Wabnaki legend about Koluskap, an Indian man, and his friends. It is one of a series of readers containing Passamaquoddy legends and is intended for use in a bilingual education setting. Each page presents the text in the Passamaquoddy language and in a literal English translation. A glossary of unfamiliar and little-used words and a guide to pronunciation are provided at the end of the book. (AMH)

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PESTOMUHKATI ATKUHKAKONOL
PASSAMAQUODDY LEGENDS

ED171141

KOLUSKAP NAKA 'SIWIYI OQIM WOCAWSON

KOLUSKAP AND HIS RELATIVES

LOON WIND

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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PESTOMUHKATI ATKUHKAKONOL
PASSAMAQUODDY LEGENDS

KOLUSKAP NAKA 'SIWIYI OQIM WOCAWSON

KOLUSKAP AND HIS RELATIVES LOON WIND

Wabnaki Bilingual Education Program
ESEA Title VII, Indian Township, Maine
1976

The *Pestomuhkati Atkuhkakonol* are traditional Wabnaki legends. These books contain Passamaquoddy versions of the stories as told about eighty years ago by the Hon. Lewis Mitchell of Pleasant Point, and published by John Dyneley Prince as "Passamaquoddy Texts" in Volume X of the Publications of the American Ethnological Society.

Because Mitchell's original texts had been destroyed, the published text was an effort by both men to reconstruct the stories from memory. Consequently, there is in some places a strong English influence on the Passamaquoddy language. Through the efforts of many people at Indian Township and at Pleasant Point, the stories have been re-created from Mitchell's and Prince's written text and retranscribed in the modern writing system. In most places the language of the original is preserved, but in a few cases grammatical and idiomatic changes have been made to conform to modern spoken Passamaquoddy. A special effort has been made to be sensitive to and to preserve the various methods and techniques used in the Algonkian storytelling tradition.

A glossary of unfamiliar and little-used words will be found at the end of the book.

Illustrated by Lee Suta

Kmihqitahamanen

Georgie Big John

yuhtol *Pestomuhkati Atkuhkakonol* nekom nespiwisit.

Mate 'sikinaqsuwatomuwon elikcicihtaq,

weci skicinuwi wolamsotomewakon kisimilukot knicannuk

weckuhyawolotihtit elominihkanikotok.

This series of *Pestomuhkati Atkuhkakonol* is dedicated

to the memory of

George "Georgie Big John" Soctomah

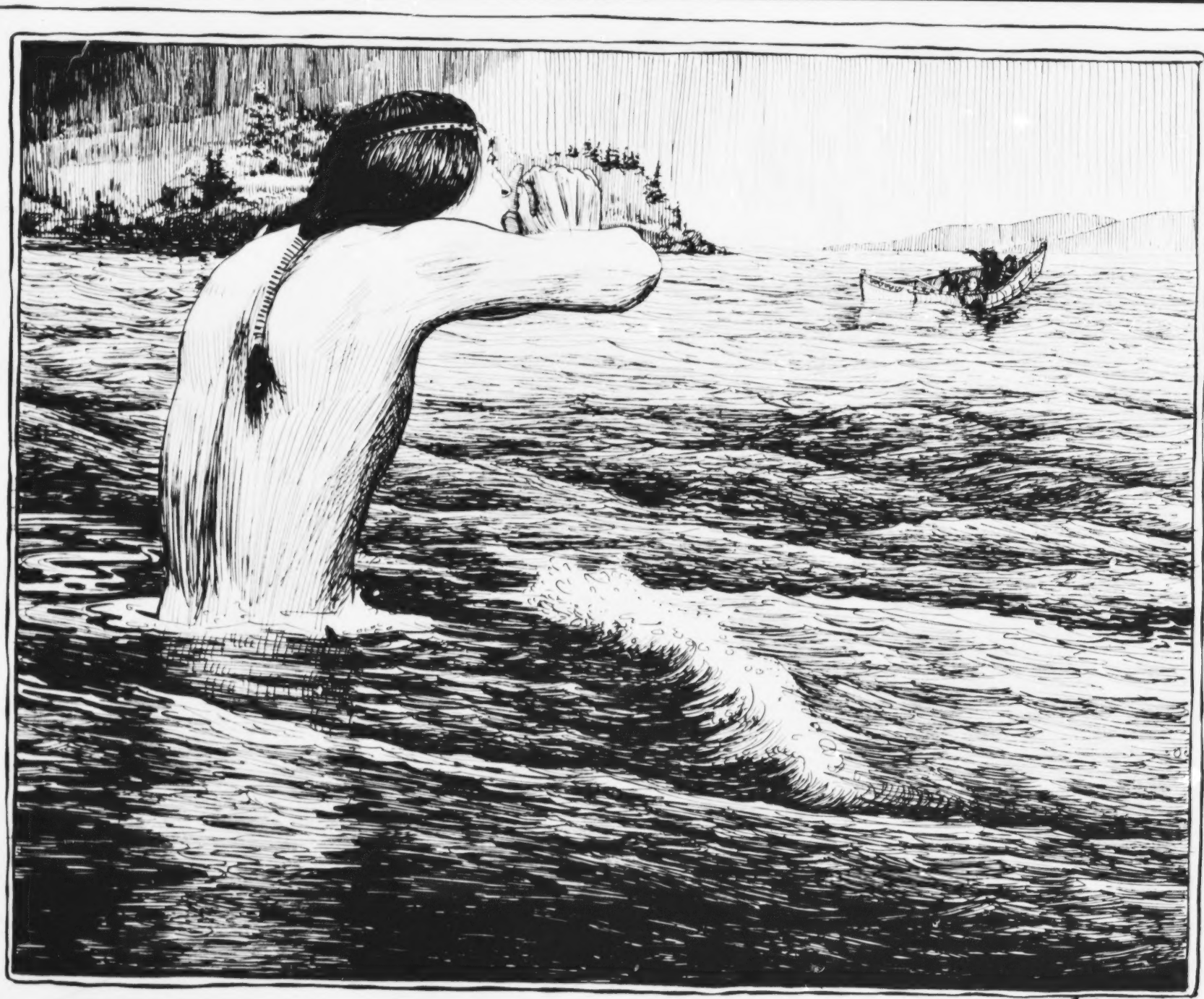
for his unselfish efforts

to convey the cultural richness of the past to future generations.

KOLUSKAP NAKA 'SIWIYI

Koluskap neke wikuss monihkuk wiciw ktanaqsuwok skicinuwok, weyossisuwiwisultuwok–nitte na elomahtuhtihtit–naka wiciw mociyehswok. Eluwete msiw 'tihiniya piluwitposuwakon. 'Kocoskuwalawal Koluskapiyil, on 'kisitahatomoniya nehpahaniya. Neqt Koluskap qeniyalipiyaqtihikonihket, on 'komucimacephaniya uhkmossol Muwinesqiyil naka uhsimisol Nimaqsuwehswol. Litahasultuwok, Koluskap 'kihkanokolut monihkuk, cu mehcine, ipocol kotama 'kocicihtwawoniya tan 'tolipiluwitposilin.

Long ago, Koluskap lived on an island with many Indians, who had animal names–and that's the way they behaved–and with some partridges. Almost all had supernatural power. They were all jealous of Koluskap, and they decided to kill him. Once, while Koluskap was gathering firewood scraps, they secretly took away his grandmother Muwinesq the she-bear, and his younger brother Nimaqsuwehs, the sable. They thought that if Koluskap were left behind on the island, he would die, for they did not know of his supernatural powers.



Apaciyat, uhkmossol Muwinesqiyil naka Nimaqsuwehswol komutonalakk. Maciyaphan sitomok sonuciw. 'Keskuhtehqal elomipusilicil Mociyehswol, kci nacitahamtihticil, naka Koluskap 'siwiyi. Memhuwikakaluwama Koluskap, 'cipokihtaqsuwamal uhkmossol wesuwepcitahkewkun 'temis. On Muwinesq wolopehlan 'temis epahsiw altestakonok, tahalutehp skicinuwok etolahkehtit amkakon. Nit nahtokahtuhukuniya. Koluskap wihqehlan.

When he returns, his grandmother Muwinesq and Nimaqsuwehs have been kidnaped. He begins trailing them along the water's edge. He comes upon Mociyehs, the partridge, his great enemy, pushing off with Koluskap's relatives. With a great cry, Koluskap calls to them; he shouts to his grandmother to send him back his dogs. And Muwinesq sets the dogs down in the middle of a wooden dish, using the same motion with which Indians would toss dice in the traditional dice game. That motion carries them back to the shore. Koluskap picks them up.

Mociyehs, witapiyi, naka 'tahqnikon macahaniya Pestomuhkatik naka Monahnuk. Mahkiyewoss 'tiyultiniya, ucipusultiniya. 'Qosokahawolotiniya Kespukitk. Nitte macemenakatkeniniya elomisonuceyik sopayiw Unamakik. Malomote peciyawolotuwok Oktokomq.

Koluskap atolahsimu oluwikonok kisuhsok wiciw 'temis. Totololahsimu wecikisinuhsuhqat nacitahamcihi.

Teponaskuhyak, macephan 'temis sitomok. Elomatqik 'tolapin. 'Tolintuwatomon motewolonuwintuwakon, wihqintuwama putepiyi. 'Peciman putepehsisol nutahcil, 'peto-

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Mociyehs, his friends, and his prisoners, set off for Passamaquoddy Bay and Grand Manan. They stay there for a little while, then they leave. They go across to Yarmouth. Then slowly they make their way along the coast by way of Cape Breton. Finally, they arrive in Newfoundland.

Koluskap rests for seven days, together with his dogs. He rests so that he can pursue his enemies.

When the time has come, he takes his dogs to the shore. He gazes out over the waves. He sings a song of great power, luring the whales with his song. He attracts a little whale that hears him; he swims up to Koluskap. At that time, Koluskap was a man of great size. He tries to stand on him, he steps onto his back, and sinks him. Koluskap sends him away.

qotahan eyilit Koluskapiyil. Neket Koluskap natomokil. 'Toqetpehqan, 'tolomelkin 'pahkamok on 'kottapehqan. Koluskap macekiman.

Apc 'tolintun, 'peciman kci putepiyil. Nihtol wolikispehqal. 'Qosokaphukun Kespukitk.

Malomote Putep nomiya 'sakehs lampeq. Komac wisokinokatomon etoli apsitomek. Nokatomon 'cocokahtehsinon. Nitte elipawatok Koluskap weci skat puskosonessihq. Keka nahtokassihtit, Putep 'toqecimulan, "Kis nomihtasu ktahkmiq?"

Nopakotuwal. 'Tiyan, "Kotama. Katolu ktahkmiq olikinuwehlosuwiw, tahalu tap elakiyat. Mecote pihcetu ktahkmiq iyu."

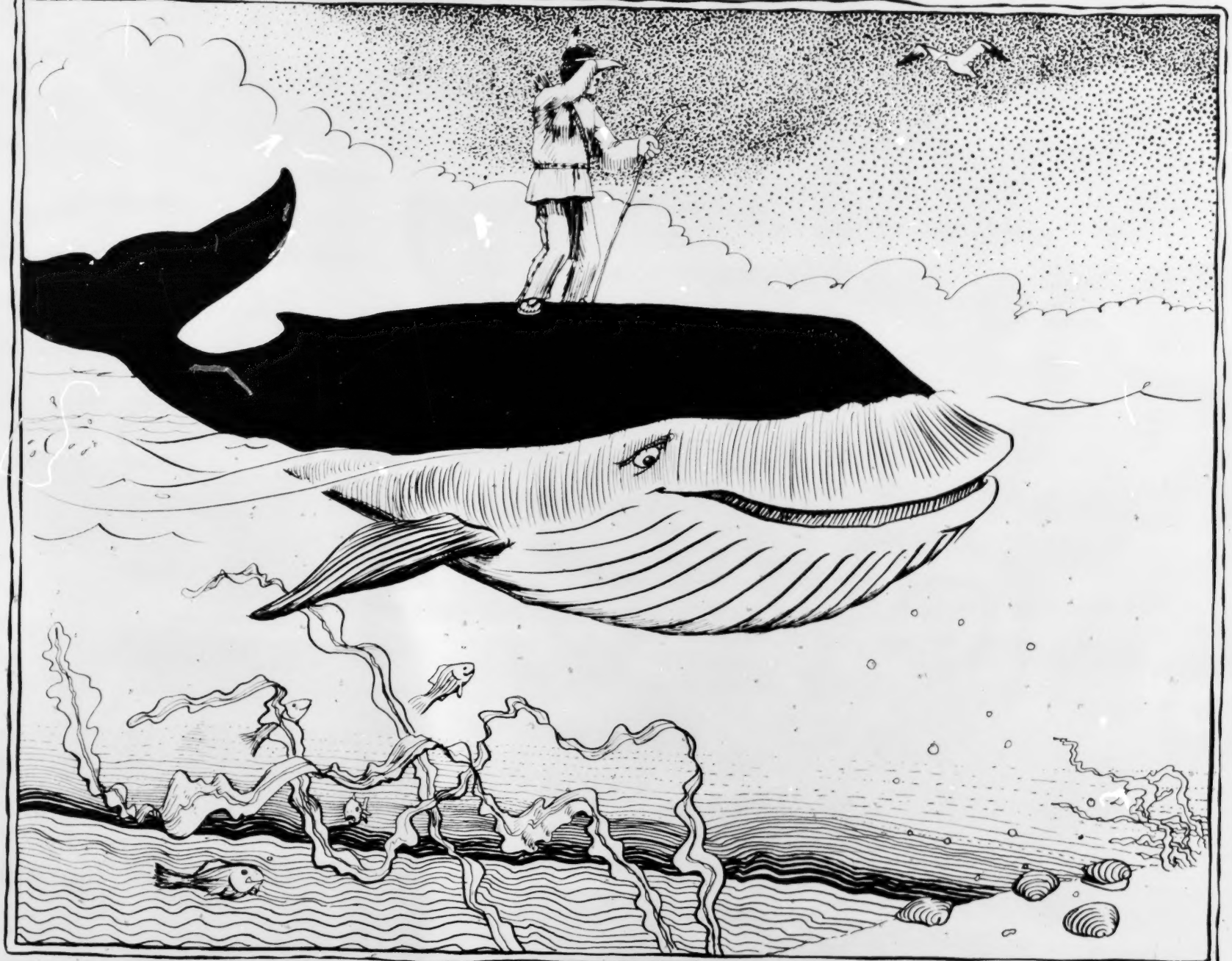
On aqamok Putep 'taciyan.

Again he sings, this time attracting a big whale. That one he can ride well. She carries him across to Yarmouth.

By and by, Putep the whale sees little lobsters in the water. She is very much afraid of shallow water. She is afraid that she will run aground. This is what Koluskap wants, so that he will not get his moccasins wet. When they have almost come across, Putep asks him, "Can land be seen yet?"

He does not tell her the truth. He tells her, "No. Land announces itself, as you know, as the curve in a bow. The land is still far away."

And so Putep continues on.



Ahaciw olu olomi apsitomq. Nutuwa metentulit ess lampeq. Lintultuwok, "Apoqahk naka kpiscopolan." Yuhuht ess op mehcinehloku. 'Kotunoloku. Putep olu kotama nostuwawi.

'Tiyan pemhulacil, "Keq olu etolintuwatok ess?"

'Toli asitemal, *"Wiwisay, wiwisay, wiwisahulan tan te kisituciyayin!"*

Nit Putep tuciye tahalutehp monomeqakon. Sesolahkiw 'cocokayessin. Nuhknahtehsin, 'sikitahasu. 'Tolintun, "Nqenoss, knehpihi. Katop apc nkisi monessiw."

Koluskap lintu, "Musa seksihkoc, uhkmi. Katop keq ktolessiw. Apc otehc ktalhom supekuk."

However, it gets more and more shallow. She hears the clams singing in the water. They sing, "Throw him off and drown him." These clams would cut him to shreds. They are his enemies. Putep, however, cannot make out what they are singing.

She says to her passenger, "What is the clam singing?"

He answers her, *"Hurry, hurry, hurry him across as fast as you can go."*

Then Putep goes like lightning. Suddenly she runs aground. She hits softly on the shore; she is extremely worried. She sings, "My grandson, you are killing me. Never again can I get off from here."

Koluskap sings, "Do not fear, grandmother. Nothing shall happen to you. Again, indeed, shall you swim in the ocean water."

Koluskap nitte 'toliksomehlal woniyakonok, ewehkahacil 'tahtapiyil. Nitte Putep macehomon elikoskitomek.

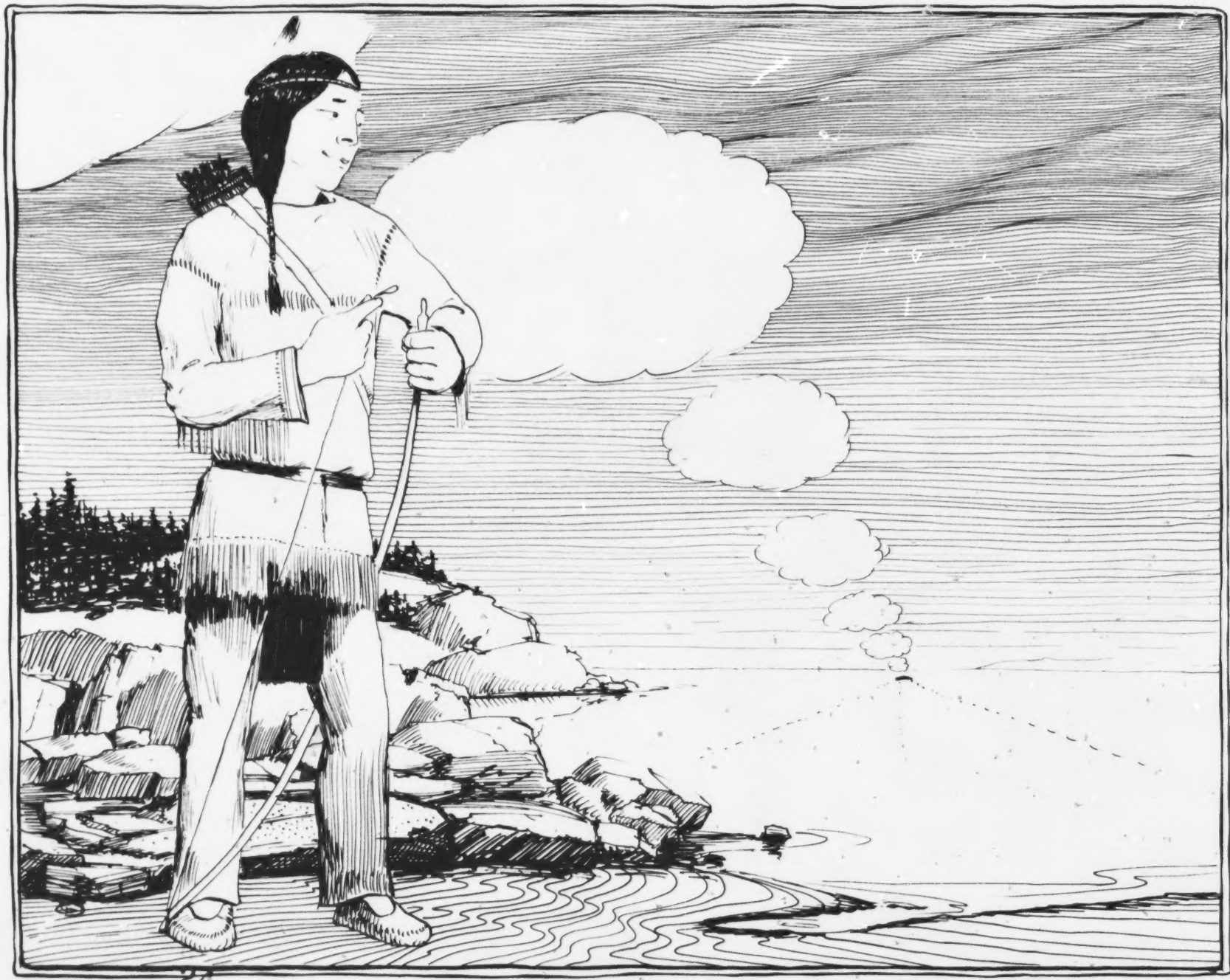
Nit Putep macewolitahasin. Apc olu wesuwessu, 'tiyukun, "Nqenoss, kotama ktiywaw ponapsqahson naka 'tomawey?"

Milan utomakonol naka 'posqolehtmuwan. Putep wolitahasu. Maciyamahan, nspimacewtome. Koluskap sipkiw sankewikapuwu sonuciw, 'tapotukonapinol 'tahtapiyil. Nomihtun ciniye aluhk peminuhsuhkaht Putep, tokkiw elomihkomapomut.

Then Koluskap pushes on her head, using his bow. So Putep swims out where it is deep.

Then Putep starts feeling happy. But she returns again, saying to him, "My grandson, don't you have a stone pipe and some tobacco?"

He gives her his pipe and lights it for her. Putep is pleased. She goes away, smoking as she swims. Koluskap stands still for a long time on the shore, leaning on his bow. He sees a low cloud following along after Putep until she can be seen no longer.



On apc Koluskap macephoqan, yaliqiluwahat 'siwiyi. Sipkiw pomiye, malomote peciye Oktokomq. Nipayiw olipeciye, Nimaqsuwehs wikok. Nimaqsuwehs 'qotuhkanu. Macephan kcihkuk, 'kotunkaniya. Nit milan 'kospisun Nimaqsuwehswol–nit wicimilan ona piluwapiyuwakon. Komac Nimaqsuwehs 'tawikotunke.

Wespasahkiwik Kahkakuhsusq nomiyal Nimaqsuwehswol etolipastulit wiyuhs wikok. Piluwitahasu. Nitte nokosayiw psontaqot, msiw seksultin. Itomuk, "Kis wecuwawsu

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And again Koluskap sets off, searching for his relatives. He journeys for a long time; finally he arrives in Newfoundland. He arrives at night, at Nimaqsuwehs' house. Nimaqsuwehs lives alone. He takes him to the woods, where they hunt. There he gives his belt to Nimaqsuwehs–with it he gives him his supernatural power. Nimaqsuwehs becomes a good hunter.

In the morning, Mrs. Crow sees Nimaqsuwehs drying meat at his house. She becomes suspicious. Soon the word spreads all around–everyone is frightened. They say, "Kolus-

Koluskap." Msitewen ksephuwe wikok, 'taskuwahtun mehcinan.

Yet messuwessit Koluskap, nomiya eliseksultilit, tahalutehp mahtoqehswok elisiktehpawolokuhtit posuwol. Tuciw Koluskap memhuwelomit, ipocol wolomahtu naka 'kotomakelkeskin. 'Tonheltomuwa.

Miyate peciyat, pomawsuwinuwok memhuwiktomakeyultiniya, nit milan kehceyawik wiyuhs. Nit msahkeyuwakon wikuwamihkuk, nitte etoliksihkahsik.

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kap is near." Everyone goes into his house to wait for death.

When Koluskap appears, he sees how frightened they are, like rabbits scared by a bobcat. Then Koluskap lets out a big laugh, for he is good-natured and merciful. He forgives them.

It so happens at the time of his arrival that the people are extremely poor, so he gives them a lot of meat. Then the sorrow in the wigwams all disappears.

KOLUSKAP NAKA
OQIM

Pihce, waht tama qospemok Oktokomq, wikultuwok skicinuwok–msi yaq ote oqimuwok. Kisi yaq ona skitapewehlosultuwok tan te etuciwolitahatomuhtit.

Neqt pemkiskahk, Koluskap peciyat oqimuwi utenek, komac kiwacinaqot. Kenoq olu msite oqimuwok wolitahasultuwok nemiyahtit 'kihcisakomamuwal. Kakehsukoniw mawe-putuwosiniya. Malomote Koluskap ketimacahat, on apc aqamok 'toqetokelhaniya.

Long ago, far off on a lake in Newfoundland, dwelled some Indians–all, they say, were loons. They could, it is said, change themselves into men whenever it pleased them.

One day, Koluskap arrives at the loon village–it looks very lonely. But all the loons are glad to see their great chief. For many days, they hold a great council together. At last, when Koluskap gets ready to leave, they try to get him to stay over for a longer time.

Nihikehs oqimuwi sakom wiwnituwiye qospemok. Ehtaste 'cinituwiyemutwal Koluskapiyil. Apcituwiyat ote, 'tiyal, "Ktoluhkewolonen naka kwitapehkamolonen."

On Koluskap 'tasiteman, "Kwitapehkamolc naka kpomawsuwinumok. Nil na ntolipawatomon kiluwaw kwitapehkaminiya. Ktoluwehkuhulpahc kotunkewinuwok naka kinuwehtahsuwinuwok. Tokec ntahcwiwiwisanatsakiyak kotokik npomawsuwinumok, supekuk qihiw wikulticik. Pawaliyeq, ktokehkimoloniyahc eliwihqimiyeq."

Three times the chief of the loons flies around the lake. Each time he passes, he dips his wings to Koluskap. As he is flying, he tells him, "Let us work for you and be your friends."

And Koluskap answers him, "I shall be your friend and your people's. I, too, want you to be my friends. I shall use you for hunters and messengers. Now I must hurry away to visit others of my people, who live by the sea. If you want me, I shall teach you how to call me."

Koluskap 'kisokehkiman wihqintuwewakon, ansa oltaqot tahaluhp olomuss etolewehtaq. Kisinokolat, tan etuciwihqimahtit, 'kocicihtuniya elinutuwut. Mecote toke pemkiskahk, tan etuci skicinuwok nutuwahtit oqimuwol, itomuk, *"'Toqimutwal Koluskapiyil."*

Koluskap teaches them a calling song that sounds like the howling of a dog. After he leaves them, and they call him, they know they are heard. Even now, today, when Indians hear a loon, they say, *"He is calling to Koluskap."*

KOLUSKAP NAKA WOCAWSON

Skicinuwok wolamsotomoniyal kci sipsol. 'Toliwiyawal Wocawson, nuciputuwet. Tolawsu pihcetu lahtoqehsnuk, nit epit tehsahqiw kci ponapskuk, mehtaluktek. Tan etuci macilqenuwit, nittehc petson.

Neket Koluskap mec yaliwiciyemat skitapiyi, puskiw na nekom macesuku 'tulok, sipsuhke.

The Indians believe in a great bird. They call him Wocawson, the wind-maker. He lives far in the north; there he sits on top of a big rock where the clouds end. Whenever he moves his wings, the wind begins to blow.

At that time when Koluskap still went around among men, often he too would go paddling in his canoe, hunting birds.

Neqt neke ehtahsikiskahkil wocawson, wisokolamson. Ahaciw pomolamson, kosponote neke peciwehse naka petamoqessu. Kotama Koluskap kisiyalisukiw. 'Titomon, "Wocawson, wot kci sips etolawsit lahtoqehsnuk, not nit elluhket."

'Qiluwahan. Komac pihcetu oliye, on yaka moskuwan. 'Totolimskuwal epilit kci ponapskuk, wapeyu kci sips.

'Tiyan, "Muhsumi, kotama kotomakitahamawiyik qenossok? Kil nit kisihtwon mecokiskahk, wecawsok, eliwehsek. Kusamimacehlak kunoskiyik."

Once, long ago, the wind blew every day; it blew strongly. More and more the wind blew, until at last it gusted and brought on a storm. Koluskap could not travel about by canoe. He said, "Wocawson, this big bird who lives in the north, he is the one who is doing this."

He searches for him. He has to go very far before he finds him. He finds him sitting on a big rock—a huge white bird.

He says to him, "Grandfather, do you not have pity for your grandchildren? You are the one who has made the bad weather, the wind, the gusts. You move your wings too much."

Neketok kci sips oli ikotohom. "Yut ntihinehpon wisokinihkaniw. Pihce kiskul, mesq wen etolewestuhk, nil te amsqahs nutaqsiyanpon. Nil te na amsqahs macehlukpon nunoskiyik. Mecimitehc na nmacehlak tan eliwolitahatom."

Nit etuci Koluskap wonakessit. Etutsonit, petkil ote aluhkihkuk. 'Toliwihqehlal yuhtol kci sipsol tahalutehp motohehsim. 'Kolonomuwan toqiw wonoski, naka 'pone-qahkan elipsikapskiyak nisonul kci ponapskul. Nitte na etolinokolat.

In spite of this, the big bird continues yawning. "I was here at the very beginning. In distant days, before anyone spoke, I was the first one to be heard. I was the first to move my wings. And I will continue to move them as I please!"

At that point, Koluskap gets up. He is so powerful, he grows to the height of the clouds. He picks up this huge bird as if he were a duck. He holds him by both wings and throws him down into a crack between two rocks. There he leaves him.

Nit neke 'cimaciw, skicinuwok yaliyawolotuwok, 'kekiw tehc. Mecimiwoluwipon, kakehsukoniw–kakehs pemoluhkemkil naka kisuhsok–kosponote neke 'samaqan tukcokiyak. Etucipaqtek, Koluskap kotama 'kisitahapiyatomuwon 'tul.

On nitte mihqitahaman kci sipsol, on macahan, nacinomiyan apc. Eli te nokolatpon, nitte apc elimskuwat, Wocawson ipocol askomawsu. 'Teweponan, 'punan apc ponapskuk, naka 'tapqehtuwan peskuwol wonoskiyil. Neke 'cimaciw kotama tutolamsonihkew, tahalu pihce.

From that time on, the Indians could travel about, all day long. It was always calm–for days, weeks, and months–until at last the water became foamy from stagnation. So thick was it that Koluskap could not paddle his canoe.

And then he remembered the great bird: he set out; he went to see him again. He found him just as he had left him–for Wocawson lives forever. He lifted him up, put him back again on the rock, and opened one of his wings. From that time on, it was not quite as windy as long ago.

LATUWEWAKON

altestakonok: skicinuwi amkakon–piwsoqewi walot
apoqahk: kahpotayahk
'cocokayessin: nahtokahtehsin
elikoskitomek: elispitomek
eliseksultilit: elisiktehpayultilit
elomipusilicil: elomisukilicil
etucipaqtek: etucisakolocokuhsewik
'kisitahapiyatomuwon: 'kisiksomikomuwon kosona 'kisinihkanikomuwon
kosponote: mamote
kpiscopolan: kcuwahpahkan
lahtoqehsnuk: punkik
macemenakatkeniniya: macemenakaciyaniya
macilqenuwit: macehlat wonoski
malomote: mamote
mehtaluktek: etolimettek aluhkol
monomeqakon: elahtwessihtit petakiyik
msi: psi
nacitahamtihticil: musqitahamtihticil
natomokil: kinkil
petson: petolamson
ponapsqahson: ponapsqewi 'tomakon
puskiw: kakehs
puskosonessihq: puspelihq makson
seksultin: siktehpayultin

'siwiyi: elakumacihi
'tapotukonapinol: 'tapotehsinnol
teponaskuhyak: elomiyak
'toqetpehqan: 'toqecitehsahqikapuwin
tukcokiyak: pihtewiyak
ucipusultiniya: ucimacahahtiniya

PRONOUNCING PASSAMAQUODDY

VOWELS

a - ah	like the *a* in f*a*ther
e	like the *e* in b*e*d
eh	like the *a* in h*a*t
i - ih	like the *i* in sk*i*
o - oh	like the *o* in apr*o*n (schwa)
u - uh	like the *u* in s*u*e

BLENDS

aw	like the *ow* in h*ow*
ay	like the *ie* in d*ie*
ew	not found in English
ey	like the *ay* in d*ay*
iw	like the *ew* in f*ew*

CONSONANTS

h, l, m, n, w, y, are pronounced as in English.

h is silent before a consonant, pronounced before a vowel.

c	j	(*or* ch*)
k	g	(*or* k*)
p	b	(*or* p*)
q	gw	(*or* kw*)
s	z	(*or* s*)
t	d	(*or* t*)

*when next to ' or next to another consonant, except first person initial *n*

' shows a missing consonant from the old form of the word

Translators' Note: The English translation follows the Passamaquoddy text sentence by sentence. The intent is to reproduce accurately the meaning and style of the original, more than to provide an idiomatic English narrative.